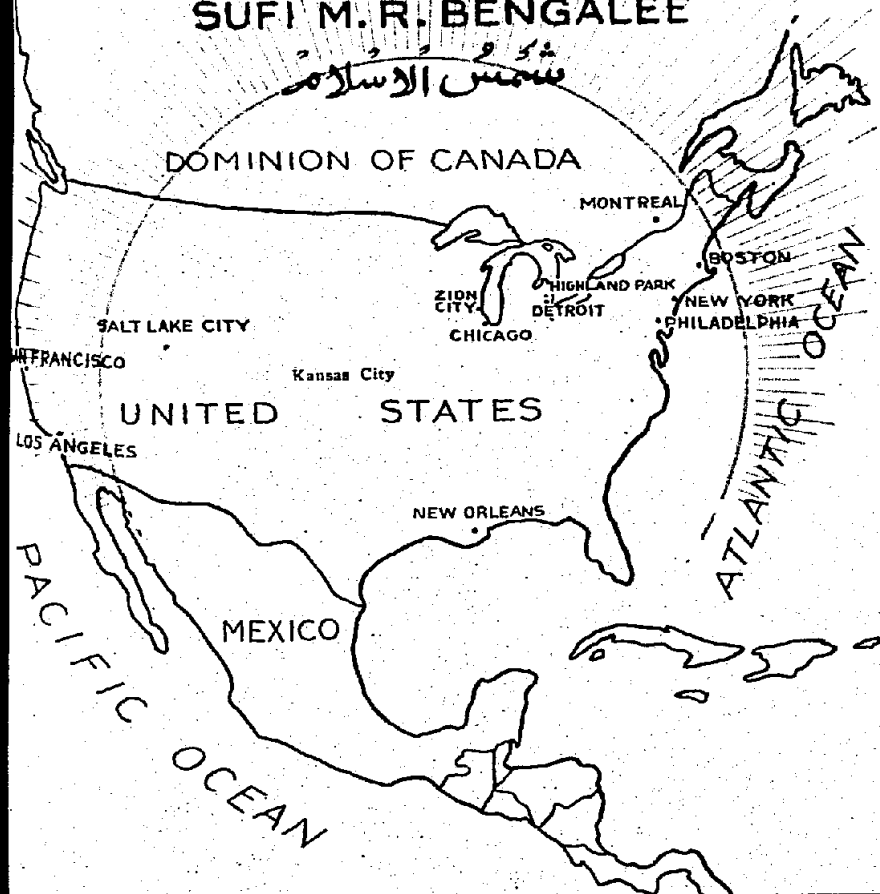


لا اله الا الله محمد رسول الله

THE MOSLEM SUNRISE

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat **Ahmad**, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the **True and Real Islam** and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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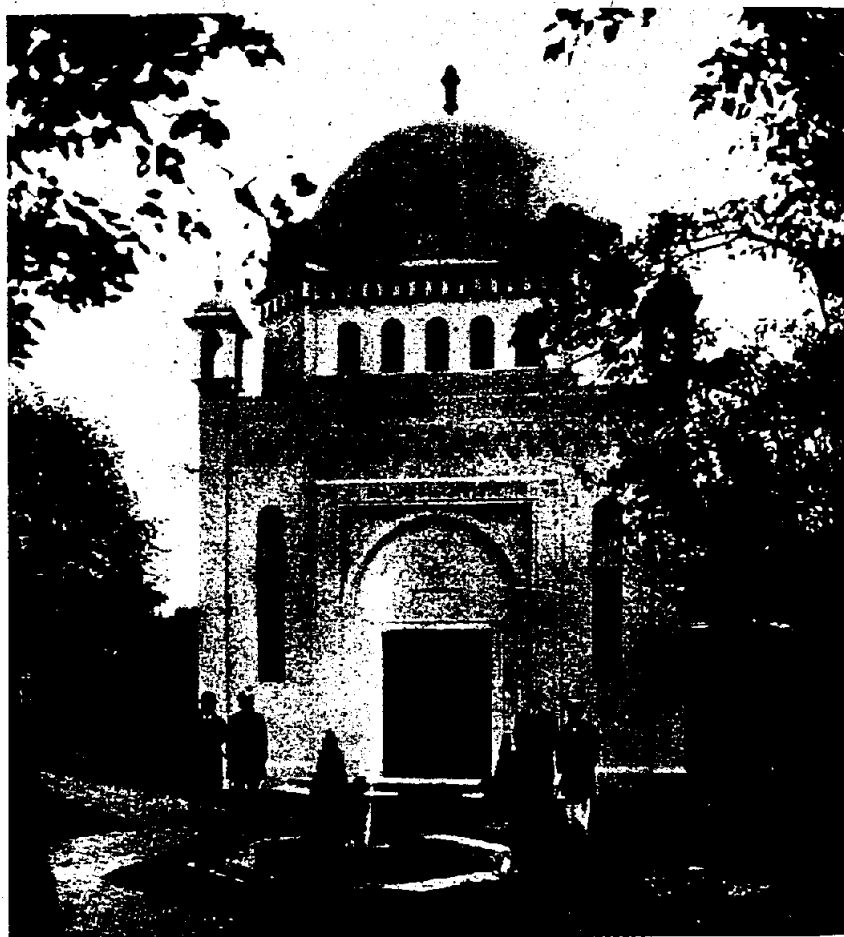
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The Ahmadiyya Mosque, London, England



**In the Name of Allah the Most Beneficent and
the Most Compassionate**

**WE PRAISE HIM AND INVOKE HIS BLESSING ON HIS PROPHET
THE EXALTED ONE.**

With the Grace and Mercy of God He Alone Is the Helper.

Verily my prayer, my sacrifice, my life, my death,
are for Allah, the lord of All the Worlds.

I, Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II, Head of the Ahmadiyya Movement which has its Headquarters at Qadian, Punjab, India, lay the foundation stone of this Mosque today, the 20th Rabiul Awwal 1343 Hijra.
(Continued on page 32)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اِذَا الدِّينُ عِنْدَ اللَّهِ لَاسْلَاحَةٌ

Four Verses from the Holy Quran

Transliteration

1. Wa-hoowa-llaho La-ilaha illa-ho. Lahul-hamdu fil-oola wal-aakhirati wa lahu-lhukmu wa ilaihi turjaa-oon. (XYVIII-70)
2. Ya-ayyuhalladheena aamanu-r-ka-oo was-judoo-waa-budoo Rabbakum waf-aloo-l-khaira la-allakum tuflihoon. (XXII-67)
3. Fadh-kuroonee adh-kurookum wash-kuroo lee wa-laa takfuroon. (11-152)
4. Ya ayyuhalladdeena aamanoo-s-ta-yeenoo bis-sabri was-salah. Innalaha ma-assabireen. (11-153)

Translation

1. And He is Allah (God) ; there is no God save Him. Unto Him is all praise due in the first (life) and in the last and unto Him doth judgment belong and unto Him ye shall be brought back.
2. O Ye, who believe, bow down and prostrate before God and worship your Lord, and do good that ye may succeed.
3. Therefore, remember Me (God) and I shall remember you and be not ungrateful.
4. O Ye, who believe, seek assistance with patience and prayer. Verily, Allah is with the Patient.

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

It is related that the Holy Prophet said, "The believers are like one person. When one of his eyes is hurt, then his whole body feels pain, and when there is a complaint in his head, his whole body aches." (Muslim)

Abu Haraira relates that the Holy Prophet said, "Once upon a time, a traveller, overcome by thirst, descended into a well to drink water. When he came up, after he had finished drinking, he met a dog at the edge of the well panting and licking the mud out of excessive thirst. The traveller took pity upon the poor creature and retraced his steps down into the well. He filled one of his shoes with water and, holding the vessel in his mouth, ascended the well, with the help of his hands. Then he brought the water to the dog, and thus satisfied its thirst. God became pleased with the traveller at this benevolent act, and forgave his sins." The companions of the Holy Prophet asked, "O, Prophet of Allah, are we rewarded for showing sympathy toward lower animals?" The Holy Prophet replied, "We are rewarded for doing good to every living creature." (Bukhari)

Imran Ibn Hattan reports, "Once I came to Abu Zar and found him alone in the mosque, garbed in his black sheet. I asked him, 'O, Abu Zar, why are you all alone in this way?' He replied, 'I heard the Holy Prophet said, 'It is better to be alone than to keep evil company, and to keep good company is better than to be alone. To tell others to do good is better than silence and to hold your tongue is better than to use it in prompting others to do evil.'"

Ibni Abbas relates that the Holy Prophet said, "Do not quarrel with your brother nor deride him and never make a promise which you cannot fulfill." (Tirmudhi).

Excerpts from the Writings of

Hazrat Mirza Ghulam Ahmad
The Promised Messiah And Mahdi
(1836-1908)

"O, ye, blessed people, adopt with all your strength the teachings which have been revealed unto me for your salvation. Believe ye that God is One, without a partner. Set not equal unto Him, neither in heaven nor in the earth. God does not forbid you from making use of the earthly means, but the man who forsakes God and depends upon them solely, is a polytheist. It has been the eternal commandment of God that salvation cannot be attained without the attainment of the purity of hearts. Be ye therefore pure in heart, and keep away from envy, jealousy, and anger. The evil-self of man contains in it, a variety of filths but the worst of them all is pride. Without pride, there would be no unbeliever. Be ye, therefore, lowly and humble in heart. Show sympathy to all mankind. Ye preach unto people in order to lead them unto paradise; how can your preachings be true, if in this short earthly life, ye wish them ill. Ye, keep the commandments of God with heartfelt fear of Him, because, ye will be called to answer for them. Pray much in your five daily devotions so that God may draw you toward Him and purify your hearts. Man is weak and cannot get rid of sins save through the power of God. So long as man does not receive Divine power, he fails to shun evil." (Tazkiratus-Shaha-Datayn)

How omnipotent and all-supporting is God whom I have found, and how mighty are the powers of God whom I have seen. The truth is, nothing is impossible with Him except that which is contrary to His Book and promise.

Therefore, when thou prayest, pray not like the ignorant naturalists who believe in a fantastic law of nature which is not confirmed by the seal of God's Book. They are the rejected ones of God and their prayers will not be accepted. They are blind and not seeing, dead and not living. They set against God the laws which their own fancy has

framed and put limit to the infinite Divine powers and think Him to be weak. Hence, they will be dealt with, according to their lack of faith.

But, when thou standest up for prayers, thou must have certainty of faith that thy God has power over all things. Then thy prayers will be answered and thou wilt witness the wonders of Divine powers as I have witnessed. My testimony in this matter is based upon experience and not upon stories. How can a man's prayers be answered who does not believe that God is all-powerful and how can he be inspired to pray at the time of his great difficulties the solution of which, he thinks, is against the law of nature? But thou, blessed man, be not so wanting in faith. Thy God is the One Who has suspended countless stars without pillars, and Who has created the heaven and the earth out of nothing. Dost thou distrust that thy God will fail to accomplish thy object? Nay, thy mistrust will disappoint thee. Our God is full of unbounded and wonderful powers which can be witnessed by those only who become His in truth and in faith. He manifests not His wonderful powers unto those who do not firmly believe in His omnipotence and who are not truly faithful to Him.

(Kishti-e-Nooh)

This seed (of Ahmadiyyat, or true Islam) which has been sown in the earth shall grow little by little, until, one day, according to the holy words of God, it becomes a mighty tree and all those who are hungry and thirsty for truth shall take rest under its shade. The love of unreality will be wiped out of the hearts of men as though it is dead. And the spirit of truth will be infused into every breast. On that day, all the prophecies of the scriptures will be fulfilled in which it is written that like the ocean the earth will be filled with truth. But as is the Divine Custom, all this will happen slowly. It is not necessary for this gradual progress that the promised Messiah be alive. It is enough that God will be living. Such is the eternal law of God which cannot be changed. Ignorant will be the man who will raise the objection at the time of the promised Messiah's death, saying, "What has he done?" The seed which the promised Messiah has sown shall ultimately grow, not

all at once but by a gradual process, and shall draw the hearts of men toward it so much so that it shall spread all over the world like a circle. God possesses the knowledge of the time and the hour when that mighty and complete transformation will be wrought. Even as you see that the Anti-Christ did not spread its evils on the face of the earth all at once, but it took a long period of time for its seed to grow. Similarly, the world will turn toward the truth slowly and steadily. You must not entertain the idea like the lovers of the magic tricks that the world will be turned upside down in a moment. On the contrary, the seed of this truth shall grow as the plants and the trees.

(Ayyamus-Sul-h)

To Our Readers

As we went home to India on a prolonged vacation, the Moslem Sunrise had to be temporarily discontinued. All praise belongs to God, we are able to resume this dear work, the present issue, being the first number after our return to the United States of America.

We lift our hands to Allah in humble prayers that He may, out of His infinite mercy and grace, help us carry on this work with lasting and increasing success. May we do it solely for His sake. He alone is our source of strength, and upon Him alone, do we depend.

May we earnestly appeal to our readers to help us in this noble undertaking. They can render us material assistance by making generous donations for the Moslem Sunrise and by increasing its circulation. Last, though not the least, they must help us with their prayers. May God bless them abundantly for any efforts they might put forth in this direction.

It should be noted that, considering the nature of the work to which we are engaged, we cannot give any fixed dates for the publication of the Moslem Sunrise. We shall, however, bring out four issues every year, by the help and if it be the will of Allah.

Relation of Man to God

By

**Hazrat Mirza Bashir-ud-din
Mahmud Ahmad, Khalifa-tul-Masih II,**

Head Of The Ahmadiyya Movement In Islam

We must remember that it is one thing merely to believe in a thing and quite another to stand in a special relationship towards it. For instance, all educated persons believe in the existence of the North and South Poles, but with the exception of a few who are engaged in Polar research, nobody is specially interested in them, and a mention of the Poles does not excite any particular feeling in the minds of the general public. On the contrary the smallest thing connected with a person or thing one is interested in is apt to excite one's feelings. It is, therefore, a relevant question to ask what sort of relationship between God and man does a religion insist on? The answer to this question and the nature of such relationship would constitute a test of the truth or error, and the success or failure of a religion. If a religion insists upon something which is repugnant to the Majesty of God, one would have to conclude that it has no real faith in the attributes of God; or if it demands something which though not objectionable has never been complied with by its followers one would have to infer that that religion has failed to fulfill its object.

A consideration of the attributes of God which are accepted by almost all religions would show that our real relationship is with God alone, for He is the author of our being, He has created all things necessary for our comfort, progress and success, and our future life depends upon His grace. Our parents, children, brothers, wives, husbands, friends, countrymen, governments, countries, properties, rank, honour and our very lives do not stand towards us in any closer relationship than God, for all these are a part of His gifts and He alone is the Donor. In truth once we realize the nature of the attributes that have been described above, we cannot accept a religion as true which does not require that man should love God above all other things and should respect and obey Him above all earthly potentates, and should be ready to sacrifice all things to the Will of God and should not tolerate the postponement of God's com-

mands for the sake of other objects. It must require man to love God with a love greater than that bestowed on earthly objects of affection, and to think of Him and remember Him more than any other beloved one. He must not be regarded merely as a part of the Universe like a river or a mountain in a distant land, but must be realized to be the fountain-head of all life, the centre of all hope, the cynosure of all eyes. This is exactly what Islam teaches. The Holy Quran says:

i. e., *"Say, O Prophet: If your parents, and your children, and your brethren, and your wives, and your husbands, and your kinsfolk, and your property which you have acquired with labour, and your trade the dullness of which you fear, and your homes which you love, are dearer to you than Allah and His Messenger and your striving in the path of Allah to gain His pleasure, you have no faith in Allah. Then wait till Allah issues a decree concerning you, and Allah does not guide the transgressors."* (1x, 23).

A person cannot claim to be a Moslem unless he stands toward God in the relationship described in this verse. He ought to be prepared to sacrifice every object and feeling for the pleasure of God, and ought to prefer the love of God to all other things.

At another place the Holy Quran describes a sure indication of the love of God in the words:

i. e., *"True believers are those who remember God, standing and sitting and when lying down on their sides."*

They are so possessed by the love of God that every moment they desire to be near to God, and they are utterly lost in His contemplation and remembrance, much more than a lover who is lost in the contemplation of his beloved. The remembrance of His bounties and His excellences, and the desire to be near Him and the longing to become one with Him recur to them every moment, and whether working or resting, standing or sitting, walking or sleeping they constantly think of Him. Again the Holy Quran says:

i. e., *"Those alone are believers whose hearts become flooded with the fear of God whenever God's name is mentioned; and when the Word of God is recited to them their hearts are filled with faith, and they put their whole trust in God."* (VIII—2.)

That is to say, they believe that no undertaking can be brought to a successful issue without His aid, and that all success depends upon His Grace.

At this stage I desire to correct a misunderstanding which is prevalent concerning the teachings of Islam, namely, that Islam teaches a complete disregard of material means and insists merely upon trust in God. No doubt such ideas are entertained by some people, but this is not the teaching of Islam. The Holy Quran is full of verses which say that God has created all things in the world for the use and benefit of man. How can it then, be said that He means us to disregard all material resources. At one place He says:

"Enter the houses by their doors. i. e., In every undertaking adopt the means appointed by Me therefor." (11, 188.)

Material objects are also the creation of God and a proper use of them in all undertakings is absolutely necessary. Again He says:

"Collect all material necessary for success." (IV, 71.)
and at another place

i. e., "When you go on a journey provide for it." (11, 196.)

It is related in a tradition that a man came to the Holy Prophet (on whom be peace and the blessings of God) and the latter inquired from him where he had left his camel. The man replied that he had left it under the care of God, trusting Him. The Prophet (on whom be peace and the blessings of God) said, "This is not trust in God. Trust in God means that you should first secure the knee of the camel and then trust in God," meaning that trust in God is not a synonym for the disregard of natural precautions, but signifies a belief that God is a living God, and that He still controls the world and the consequences of all actions are regulated by His command. He guards those who believe in Him at a time when they are not even aware of the danger, and watches over their affairs when they are absent. Trust in God, therefore, is the belief that God helps His servants in their distress and helplessness and that without His aid or in opposition to His Will, material resources can effect nothing. In other words, it is a condition of mind, and not a physical act or omission. To continue, the Holy Quran says:

(Continued on the bottom of the next page)

Sir M. Zafarullah Khan, K.C.S.I. and His Message to the World

We take this occasion to extend our sincerest congratulations to Sir M. Zafarullah Khan, for the title of K. C. S. I., conferred upon him by King George VI, of England, on the occasion of His Majesty's coronation.

We offer him further felicitations for the honor of Doctor of Law, recently accorded him by the University of Oxford.

It is our earnest prayer that Allah may grant him still greater opportunities for the service of humanity and open for him a vista of endless progress both material as well as spiritual.

It is apropos to quote below, the concluding part of Sir M. Zafarullah Khan's speech which contains a message of world-wide interest. He delivered this speech as a representative of India, in London, on May 21, 1937, over the British Broadcasting System:

"India has much to give to the Empire as well as to the rest of the world and with fuller knowledge and better mutual understanding India may become the means of spiritual reconciliation between the East and the West. While the nations of the West have been engaged upon the development and exploitation of the wonderful forces of nature upon the physical side, a very great spiritual movement has sprung up in the East destined to bring mankind together on the spiritual side. On the physical plane we can clearly perceive that as the result of an astonishing development in the means of communication and transportation and other facilities the various sections of mankind are fast tending to become, as it were,

(Continued on the bottom of the next page)

i. e., "*The pleasure or the will of God is to be put above all things.*" (IX. 71.)

Man should not, therefore, base his relationship with God, on the hope of any reward in this life or in the life to come; his sole object should be to achieve the pleasure or will of God, for God being his Beloved, it would be an insult to His love to prefer any object or thing to the pleasure of God.

This brief discussion will indicate the relationship which according to Islam must exist between God and man, and I think that every person who really believes in God will agree with me that our relationship with God ought to be exactly of the nature described above."

The Palestine Problem

By Sufi M. R. Bengalee

Palestine is a holy land, full of places sacred to both the Jews and Arabs. For a long time, prior to the British occupation of the country, they have lived together in comparative peace and tranquility. Since the establishment of the British Mandate, it has been a scene of fierce and continual strife between the two peoples.

The cause of this deplorable state of affairs is to be sought in the duplicate promises made by the British Government to the Arabs and the Jews.

Turkey, which was among the enemies of the Allies, during the World War, invaded the two points of strategic importance, Egypt, and Suez Canal. The British Government found it of vital necessity to win the Arabs over to their side. They succeeded in this shrewd scheme by inducing Sharif Hussian of Mecca, who was at that time, the leader of most of the Arab tribes, to head a revolt against Turkey. In turn, the British Government promised on October 24, 1915, through Sir Henry

members of one family and mankind must, therefore, prepare to live as one family on the physical as well as on the spiritual plane. The recognition of the true brotherhood of man in practice and the acceptance of the Fatherhood of God as a reality that permeates our very existence are only two illustrations of the profound influence which this movement exercises upon its followers. Another illustration is the constant and reverent use of prayer as a means of actual communion between man and his Maker. These are old conceptions and truths, but it would not be incorrect to say that whereas in the West they are being relegated to the position of symbols and ceremonialism they are being revived in India as realities which are bound most powerfully to influence human lives and to give shape to the destinies of the human race. There is a Divine design for peace and unity underlying the universe and I believe that the British Commonwealth of Nations is an instrument which, if rightly used, may become one of the means of fulfilling that purpose. That it shall be fulfilled cannot, in the eyes of those who can perceive that purpose, be open to the slightest doubt; it is for us to choose whether it shall be fulfilled through us or in spite of us. All that tends to obstruct this purpose, to raise fresh barriers between mankind or to preserve old ones shall be swept away; all that tends to promote this purpose and to bring it to fulfillment shall be blessed and fostered."

MacMahon, the British High Commissioner in Egypt, that "The British Government will support the independence of the Arab countries from Turkey."

According to that agreement the boundaries of the independent Arab states, including Palestine, were fixed. Palestine was undoubtedly one of the Arab countries because ninety-three per cent of the population were Arabs.

Inspired by the bright hope of gaining independence according to the solemn pledge made to them by the British Government,—a pledge in which they placed implicit faith, the Arabs fought valiantly on the British side, with their characteristic dash and daring and rendered them (The British) material assistance in defeating the Turks.

The Arabs kept their promise. This fact was acknowledged by no less an authority than the War-time British Prime Minister Mr. Lloyd George, who said on September 19, 1919, "The Arabs redeemed their pledges given to Great Britain and Great Britain will redeem the pledges given to them."

As the war went on, the British were direly in need of money. The Zionists, who entertained the high ambition for the occupation of Palestine, were ready to render them the needed financial support. So, a smart deal was made. The Zionists provided the British with funds and the British promised them in their turn to help them in their age-long aspirations regarding the establishment of their National Home in Palestine. Thus originated the famous Balfour Declaration of November 2, 1917.

"His Majesty's Government views with favour the establishment in Palestine of a National Home for the Jewish people and will use their best endeavours to facilitate the achievement of that object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any country."

Hence the British Government created an awkward situation. Both the Arabs and the Jews were to occupy Palestine at the same time.

This, in fact, spelled ruin for the Arabs. They felt they had been betrayed and 'sold out' to the Jews. Their dream of freedom was shattered. Instead, they found they were liberated from the yoke of Turkey only to be placed under the domination of the Jews.

The Balfour Declaration was followed by constant and irresistible Jewish immigration into Palestine. The result is that during the past seventeen years, this Jewish influx has increased Jewish population from fifty thousand to four hundred thousand, which form about one-third of the total population. It was sun-clear to the Arabs that they were to be ultimately thrown out of their country.

The Arab contention of the priority rights is incontestable. Great Britain definitely acknowledged and guaranteed the Arab independence of Palestine on October 24, 1915, through the Hussian-McMahon Covenant. Hence they had no right to make a further deal with the Jews in flagrant contradiction to their plighted troth. "All the subsequent British action," says an English writer, "the foundation of the National Home the Balfour Declaration and their insertion in the Mandate, all is null and illegitimate."

Tablet, July 17, 1937.

It is held in pro-Jewish quarters that because in some remote past, Palestine was the country of the distant forefathers of the Jewish people, they should be permitted to immigrate into the land and build a National Home. In this connection, may we also point out that Palestine has been the home of the Arabs for the past fourteen centuries. It is equivalent to say that the Red Indians are justified in throwing the present Americans out of the United States or in dominating them. Remember, the present conflict is not between the Arabs and the Jews of Palestine, but between the Arabs and the foreign Jews, coming from various parts of Europe and America.

The industrial and economic achievement of the Jews in Palestine is often offered as an argument in defense of this utterly unjustifiable Jewish immigration into that unhappy land. The proponents of this theory forget that this progress is made by the Jews at the expense of the Arabs.

Besides, the whole story is fictitious, that the Arabs have been benefitted by the Jewish achievements.

A writer, Albert Viton, writes in his article published in "The Nation," June 3, 1937:

"The federation of Jewish Labour makes keeping work from Arabs one of its chief aims. I recently asked a prominent Histadruth leader, in whose office hung the picture of Karl Marx, how he reconciled such a policy with the class struggle. 'The struggle for pure Jewish Labour is the class struggle,' he cried." Even Ben Guryon told the Palestine Jewish Congress. "Just as it is unthinkable for a Jew to open a house of prosti-

tution in one of the Jewish villages, so unthinkable must it be for a Jew to employ Arabs."

Again Dr. Harold Hickey writes in the December Number of the Catholic World:

"It is the fixed rule that in all Jewish colonies and settlements, only Jewish Labour shall be employed. As a case in point, my informant told me of the sale of a farm by a Syrian Arab who employed two hundred of his own race to till the soil. When the farm was taken over by the Jewish interests, two hundred fellaheen (cultivators) were thrown out of employment."

It is an interesting and noteworthy fact, as Dr. H. Hickey points out that all the British Commissions have admitted the justice of the Arab cause but their findings and recommendations have been repeatedly ignored.

All this will explain the violent Arab-Jewish conflict, and ever-recurring bloodshed in Palestine since the beginning of the British Mandate.

In order to solve this tangled problem, the British Government appointed the Royal Commission, with Lord Peel as the Chairman. The world awaited the solution of the Commission, with intense anxiety. The report of the Commission was published on July 7, 1937. According to the scheme outlined in the Report, Palestine is to be split into three parts, a sovereign Arab state, a sovereign Jewish state and a territory under a permanent Mandate to Great Britain.

The Arabs and the Jews vigorously oppose the recommendations of the Royal Commission. Both of the communities concerned, are adamant in rejecting the partition plan. Furthermore, it has elicited severe criticism all over the world. In other words, the proposed solution does not solve the problem. On the contrary, it aggravates what already is a very bad situation.

The Jews are dissatisfied because the state allotted to them is too small, in their opinion, to fulfill their dream.

The Arabs are not willing to surrender even an ell of ground from their own country. They consider the scheme of creating, in Palestine, a sovereign Jewish state into which the foreign Jews shall freely immigrate, as an act of aggression and infringement upon their territory.

The Arabs feel all the more wronged because while the Jews have been accorded the rich and fertile part of the country, the portion assigned to the Arabs comprises the most arid and rocky regions.

The following remarks, made by an English writer, are

highly illuminating:

"Where I would join issue with the Commission is over the boundary, which appears to be drawn to favor the Jew at the expense of the Arab. If the maps attached to the Report be examined, it will be seen that the greater and richer part of cultivated and cultivable land has been assigned to Jewry.

One result of this maladjustment will be that the Arab will always, whatever financial compensation he may be awarded, *consider that the Jew has robbed him of the most precious part of his inheritance*, and the political agitator will be given the best of slogans with which to stir up or renew enmity, to the detriment of the prospects of peace.

Another result is that no less than 225,000 Arabs, at present domiciled in the area assigned to the Jews will have to be removed to other parts of Palestine. For this, says the Report, "An instructive precedent is afforded as it happens, by the exchange effected between the Greek and Turkish populations on the morrow of the Greco-Turkish war of 1922," when 1,300,000 Greeks and 400,000 Turks were transferred from the lands of their former enemies to their respective countries.

"Unfortunately," continues the Report, "for our purposes the analogy breaks down at one essential point. In Northern Greece a surplus of cultivable land was available or could rapidly be made available for the settlement of the Greeks evacuated from Turkey. In Palestine there is at present no such surplus."

But the analogy breaks down also on other essential points. In the first place, there is no exchange in question, for the Arabs to be displaced amount to a quarter of the Arab population of Palestine, whereas the Jews in a similar predicament number only 1,250 persons, again, whereas the Greeks and the Turks were transferred from alien lands to their own countries, *the Arab is to be ejected from the home he has made in his native land.*" (The Saturday Review, July 17, 1937.)

In our opinion, if justice is to be exercised, the solution of the problem lies in the adoption of the following suggestions:

First: In view of the fact that the Jews have already established their National Home in Palestine, further Jewish immigration must at once be stopped. The rising tide of the Jewish influx has enormously increased Jewish population and threatens to turn, ultimately, Arab majority into minority.

Secondly: Restrictions must be put to the mounting volume of alienating Arab land to the Jews so that they may not eventually be dispossessed of their land.

Thirdly: The promised National Independence of the Arabs must be declared with minority rights accorded to the existing Jews.

The Manchester Guardian presents the Arab case as follows:

"The Arabs declare that the commission's conclusion that the Mandate has broken down substantiates the Grand Mufti's evidence and, therefore, should have as its sequel the acceptance of the latter's claim

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Activities of the Ahmadiyya Moslem Mosque in Chicago

By

T. Titus Smith (Noorul Islam)

Before giving a brief description of the activities of The Ahmadiyya Moslem Mosque in Chicago, I deem it of interest to point out that the members of the Mosque consist of a group of people who embraced the faith of Islam during recent years. That means the community had to abandon some of their old customs, habits and usages and adopt new ones. This indeed is easier written than done. It is highly gratifying, however, to note that these zealous followers of the promised Messiah have done remarkably well in assimilating the teachings of Islam and putting them into practice.

On December 10, 1936, our missionary Sufi M. R. Bengalee returned to Chicago after making an extended trip around the world and enjoying a prolonged vacation at home in India. This time he came accompanied by his wife and youngest daughter, a child about nine years old. The Moslems of Chicago met the party at the station and greeted them with joyful cries of Assalamo Alaikum (peace be unto you), Al-Hamdu-lillah (praise be to God), and Allaho Akbar (God is most great). In his reserved and quiet manner, the missionary received these greetings with a countenance that beamed with happiness and gratitude.

Then the group went directly to the mosque and assembled for prayer. It was an occasion of thanksgiving to God, for,

for National Independence for the Arabs with minority rights granted to the Jews. They cite in support the commission's favourable review of the Arab treatment of Jews in past and declare there is no irreconcilable hostility between the two and that given independence, co-operation with all Jews now in Palestine would follow.

Imperial interest in controlling the Mediterranean is suspected as the motive of the present partition, which the Arabs declare will jeopardise the economic interests of Syria and Iraq. It is claimed that if the Arabs had been granted National Independence in Palestine all imperial interests would have been gladly guaranteed under treaty."

—((Manchester Guardian, July 16, 1937))

the Moslems were grateful indeed to see their Imam take his rightful place once more.

It was a happy coincidence that our missionary came in our midst during the latter part of the month of Ramadhan, on the eve of the ceremony called I'dul Fitr, which was celebrated with great enthusiasm.

In the morning, after the I'd prayer was offered, the Imam gave an instructive sermon. On the night of the same day, a meeting was held in the mosque. The guests were entertained with the delicious Indian Halwa and American cakes, prepared by the moslem ladies. This was followed by an entertainment of spiritual food which consisted of a lecture delivered by the missionary, on the philosophy of Islamic fast. He vividly brought home to his interested audience how Islâmic fast, in addition to the physical benefit which man derives from it, helps him to attain righteousness and self-mastery, gives him the lessons of sacrifice and of unselfish service of humanity and trains him to draw closer and closer to God by devoting a goodly part of his time to prayers and other spiritual exercises.

The arrival of Mr. Bengalee's wife and daughter aroused keen enthusiasm in the female circle. Mrs. Bengalee is an interesting person. She is a native of India and lived for ten years in East Africa with her father who was a medical officer there. Now she has come to America, with her husband, to make this country her third home.

On February 16, 1937, The Society of the Ahmadiyya moslem Ladies (Lajnai-Ima-illah) held a meeting in honor of Mrs. Bengalee. The proceedings began with a recitation of a chapter from the Holy Quran by a moslem lady. Then the president of the ladies' Society presented an address of welcome to this beloved Sister from the Far East, who has endeared herself to them all, by her extremely modest and gentle manners. This was followed by many other addresses of welcome by the different sisters who assembled to give expression to their feelings of joy and affection. One of the Sisters said, "Mrs. Bengalee, this Society extends to you its heartiest greetings of good fellowship. We shall, by the Grace of Allah, use our best endeavours to make your stay in America both pleasant and happy." To these sentiments of friendship, Mrs. Sufi M. R. Bengalee made a most fitting response. After expressing her feelings of deep gratitude to the Ladies' Society, for their

kindnesses and courtesies, she said in part:

"Dear Sisters—Man has forsaken God. He has gone away from His path. Darkness has spread all over the surface of the earth. There is no peace, instead, we see nothing but troubles.

In the fulness of time, God sent the promised Messiah and set up the Ahmadiyya Movement in Islam in order to bring man back to the path of Allah and give him the much-needed peace and salvation.

We have a great opportunity to serve God and man by serving true Islam which the promised Messiah has brought back. Let us then, dedicate our lives to the service of Islam. This is the best way to make our life blessed; this is the best way to have peace and happiness for ourselves and—this is the best way to give peace and happiness to our fellowmen.

Let us be sincere, firm and unshaken in the service of Islam so that Allah may send angels from heaven to help us in our noble work.

In conclusion, may I humbly request you to pray for us that Allah may grant us success in spreading the light which we have brought from Qadian."

The successful celebration of I'dul Azha forms another important happening of the Mosque, during the period under review.

The events of the day can be traced with early morning services, during which Sufi M. R. Bangalee led in prayer and delivered a sermon dwelling upon the story of the supreme sacrifice made by Abraham, Ishmael and Hagar (Hajira). The speaker urged the moslems to follow the example of their spiritual ancestors.

Later visitors were received and to the newcomers, the faith of Islam was explained. Following this, was the offering of the goat.

In the evening, another lecture was given by the missionary, based on the interpretation of the story of Abraham and his son and the significance of the pilgrimage. This was well received in as much as some of the Turkish moslems declared that this was the first time they had ever heard of the true interpretation of the sacrifice offered on the occasion of pilgrimage.

Much feasting and entertainment then followed. The Turks, the Arabs, the Indians, and the Americans—gathered together under the same roof. It was a variegated group, but bound by one common purpose.

A most interesting thing that happened in our mosque during the recent months was in connection with the birth of a daughter to our Missionary friends, Mr. and Mrs. Sufi M. R. Bengalee. On the seventh day of birth of the child, the Aquiqua ceremony was performed which means a goat was offered as sacrifice for the baby. The moslem ladies prepared

a delicious dinner out of the meat and a feast was given, at night, to the assembled guests. After the entertainment was over, the missionary father gave a speech dwelling upon the sanctity of marriage and the child's importance in Islam. This was a speech rather novel to the audience which listened to it with fascinated interest. Continuing, the speaker said:

"Islam does not throw the child headlong into a stream of endless confusion. Islam governs his entire course of life with its wise and well-directed philosophy.

The husband and wife are enjoined upon to offer a prayer at the time of conceiving children, in the following words:

"O Lord, protect us and protect our children from Satan, i.e., from evil thoughts and evil promptings and evil companions."

The wisdom and value of this prayer can hardly be exaggerated. It puts the man and woman in a devotional frame of mind and fills them with thoughts of purity and Godliness. Children born as a result of such prayers, are bound to inherit pure thoughts. The Holy Prophet Muhammad (may the peace and blessings of God be upon Him) says, "Children whose parents offer this prayer at the time of coming together, are saved from the touch of Satan," meaning thereby that they are guarded against all evil influences.

A child breathes the purity of Islam into his heart as soon as he makes his advent into the world. When he is but a few moments old, Azan, or the Moslem call to prayer which contains the gist of the lofty teachings of Islam, is whispered into both his ears. This ritual is full of deep philosophy.

In the first place, it calls the attention of the parents that their duty of instructing the child begins from the moment of his birth. Those parents who fully grasp the significance of this injunction will exercise every precaution to train the child with habits of virtue and righteousness from his very infancy. Secondly, though this prayer is not objectively understood by the child, but the spiritual vibration infused at that time is indelibly registered in his whole being, because not a single impression made upon his mind is entirely lost.

It is an injunction of the Holy Prophet Muhammad (may the peace and blessings of God be upon Him) that when a child reaches its seventh birthday, he must be taught to offer his prayers. When he is between ten and fifteen years of age, parents are counselled to be rather strict in their discipline of him concerning the observance of prayers. Because after he passes his fifteenth year, the child, as a rule, goes out of Parents' control and they can hardly exercise any influence upon him.

In short, from his very infancy, the moslem child is brought up in a purely religious and spiritual atmosphere and at an early age he discovers a complete unification with God, which lasts with him as long as he lives in this world. With his increasing years, the Moslem child is taught, step by step, the manifold duties pertaining to all departments of life. Thus equipped with a perfect religion and a mighty philosophy, the child begins his career fearlessly and whatever field he may enter he will be more successful, because he has a solid background upon which to build life."

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Islam's Contribution to Science and Civilization

By

Maulvi Abdul Kareem B. A. M. L. C.
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It is a historical fact that cannot be controverted that before the advent of Islam, cultivation of science was condemned as heresy. The reason for this is not far to seek. The bulk of mankind could not at that time think in the abstract, and they looked upon the elements of Nature, the subject-matter of science, as sacred objects, possessing supernatural powers. They made idols, symbolizing different elements, and worshipped them as gods and goddesses, either for protection from evil or for attainment of certain objects. Thus were the sun, the moon, the stars, air, water, animals, and even trees and stones, deified and adored. It was nothing unnatural in such circumstances that any deviation from the prevailing belief in their sanctity should have been branded as a sacrilege, and any attempt at a critical examination of their potentiality, for good or evil, stigmatised as profanity. Thus all that was useful in the heavens and the earth remained altogether unexplored, and for thousands of years man did not realize the sublime utility of the forces of Nature. It was reserved for the untutored Son of the Desert to open man's eyes to the wonderful Nature by bringing down her elements from the high pedestal of divinity, on which they had been placed, to the position of servants of mankind.

In this article, I have described only some outstanding events of our Mosque in Chicago. Meetings are, however, held in the mosque four times a week. In addition to the observance of the Junma prayer on Fridays, the Moslems assemble to offer prayers in congregations three times a week, to hold classes for the learning of Islam and to preach the Holy Faith. These meetings are often attended by non-Moslems and almost all Moslems give talks on Islam on different occasions.

Similar activities can be recorded of the various Missions in different cities such as Kansas City, Indianapolis, Detroit, Cleveland and Pittsburgh. All praise belongs to Allah.

**The
Subservience
of Natural
Elements to
Man**

Al Quran

"And He has made subservient to you the night and the day and the sun and the moon and the stars are made subservient by His commandment; most surely there are signs in this for a people to ponder . . ."

Thus were the gods of the pre-Islamic people reduced by one stroke to man's servants. For the first time in the history of the world the Holy Quran declared in unmistakable language that the main purpose for which all objects, from the mightiest sun to the most insignificant atom, were created, is to minister to man's needs. Everything in the universe being intended for his use, man has been commanded to investigate their intrinsic properties,—in other words, to cultivate every branch of science. Thus did the Quran, by declaring man the best of creation and everything in it subservient to him, give a tremendous impetus to the development of scientific research. In fact the foundation of modern science was thus laid by acquainting man with the real nature of the forces and laws of Nature and by teaching him how to harness them for human service. The initiation of the conquest of Nature and the utilization of its forces for the good of humanity is, indeed, one of the greatest blessings Islam has conferred upon mankind.

The Quran clearly indicated the way in which to reduce Nature to human service by contemplation and observation of four kinds, viz., *Tafaqquh*, *Tadabbur*, *Tafakkur* and *Taaqqul*. By the first a correct idea of things and their different features can be got, by the second the knowledge of how to utilize them properly can be acquired, the third teaches the ways by which things have come into existence and how their properties may be discovered, while the fourth gives the knowledge which enables man to make the right use of different things in everyday life. It was the meditations indicated by *Tafakkur* and *Taaqqul* that actuated different kinds of scientific research among the early Moslems. This is how the Quran placed in the hands of man the key with which the treasure-house of Nature could be opened, and Divine Revelation came to show him the way to his material progress. Everything in the universe having been intended for the use of man it was a virtuous act for him to make researches into the realms of Nature in order to dis-

cover the utility of its various components. Thus the first principle of progress, the utilization of the forces of Nature for the needs of man, became an article of faith with the Moslems, and impelled them to engage in scientific research.

Nature's Exploration Is God's Glorification The Prophet of Islam went so far as to make explorations in the realms of Nature the real glorification of God, and to place the acquisition of knowledge on an equal footing with His worship. Man was required to glorify God not by mere expression of lip-gratitude, but by discovering and utilizing the properties and potentialities of the things He has created for supplying the needs of His creatures. Realization of the scattered bounties of God was to be the realization of God himself. A Moslem was to spiritualize, as it were, his whole material surroundings by seeing and feeling the evidence of God's power and love in every blade of grass and in every breath of air.

'Verily in the creation of heavens and earth, and the alteration of night and day, there are signs for men of understanding, who remember Allah standing, sitting and while lying on their sides, and ponder over the creation of heavens and earth' (all say) "our Lord Thou hast not created (all) this in vain. Glory be to Thee." Al-Quran, Chapter III.

Islam Made Education Compulsory For All But the Prophet of Islam laid the greatest stress on the acquisition of knowledge and made it essentially incumbent upon all his followers, irrespective of sex, rank, colour and country. "Seeking of knowledge is imperative for all Moslems, male and female." "He who has been gifted with knowledge," says the Quran, "has been gifted with an abounding blessing." Convinced that an ignorant person cannot adequately realize the greatness and goodness of God, the Prophet of Islam made acquisition of knowledge an essential of faith and did not approve of his followers being entirely absorbed in the meditation of God, an hour's contemplation and study of His creation being better than a year's adoration." Moslems were particularly enjoined to be in constant search of knowledge "from the cradle to the grave," and they were told that "the ink of the scholar was holier than the blood of the martyr."

Thus in that dark age, when the world was enveloped in ignorance and illiteracy, Islam created an insatiable thirst for knowledge and caused a tremendous upheaval of science in realms hitherto altogether unexplored. Such an extraordinary outburst of intellectual activity was unparalleled in human history. Some undreamt of discoveries and inventions were made and these immensely contributed to the progress of civilization and the welfare of mankind. There was hardly any science of which the Moslems did not make themselves masters. They created modern Chemistry, made most important discoveries in Astronomy, added much to the knowledge of Mathematics and Medicine and made very valuable researches in Botany, Geology, Zoology and other branches of Natural Philosophy. The foundation of what is termed Physical Science was thus laid, and the gates of investigation into the marvels of creation were flung wide open.

The Moslems, by unraveling the mysteries of Nature and widening the scope of knowledge, introduced such blessings of comfort and happiness as were unknown in the world. It was the intellectual liberty and the spirit of scientific research inaugurated by them that brought about the European Renaissance and introduced into the modern world the arts and sciences which ennobled the heart, elevated the mind and contributed to human happiness.

The height of scientific progress forecast by the Quran has not yet been fully attained. The world is full of materials that await man's exertion and ingenuity for their development and utilization. There are millions of things in the realm of the seas and in the bowels of the earth and the ocean that have been created for man's use. All these have to be harnessed in order to meet the increased requirements of human society. The Quran repeatedly speaks of the subservience of the physical world and phenomena to man, whose duty it is to explore them for use.

Before the advent of Islam, the West, which now-a-days claims all credit for progress in science and civilization, was steeped in ignorance and darkness. It was the intellectual liberty and scientific research inaugurated by the Moslems which brought about the Renaissance to which Europe owed its regeneration. Medieval Europe was a hot-bed of religious fanaticism and social conservatism; and the intellectual stagnation which prevailed there is altogether beyond conception in modern times.

How Islam Cures Economic Ills

By

James A. Williams (Muhammad Ahmad)

The world is indeed sorely perplexed over the acute condition of its economic ill, and is turning from one fleeting panacea to another, in the hope of at last striking upon an idea, from which it will not again have to digress. Great nations of the world are, all, trying to cope with the situation as best they can. It must be admitted that men-devised schemes, in regard to society and economic status of our nations, have led our people further and further into wilderness. It is high time for mankind to find a plan that will lead our present generation out of the morass of economic evils and place it upon a sound financial footing.

Thirteen hundred and fifty years ago, God revealed unto the Holy Prophet Muhammad (may the peace and blessings of Allah be upon Him) an economic system, which was and is an open sesame to all of our present economic ill, and which establishes a way for all time, to live and prosper without fear or want.

Islam imposes upon the Moslem Government the sacred duty of promoting moral and material welfare of the people. As a mother and father are responsible for their children, so is the Islamic government enjoined to see that all its subjects are provided with the bare necessities of life; in short, food, clothes, shelter and all other similar things as contribute to the common welfare of the people.

In this wise, the Holy Prophet (on who be peace) says: "Every one of you is like a shepherd and is responsible for the persons and things that are placed under his charge. The Sovereign is responsible and answerable for his subjects, and every man is responsible and answerable for the members of his family, and every woman is responsible and answerable for her home and children, and every servant is responsible and answerable for the property of his master that is in his charge." (The True Islam P. 321).

In order to fulfill this duty of promoting moral and material welfare and interests of the people, a census used

to be taken in Islamic countries by the government and every individual was registered with it. Such measure was taken, not to fill the government coffers, but to keep it well informed about the true condition of the people so that it might successfully discharge its duty.

The collection of provisions which may be needed by the people, in times of scarcity, forms an important duty of the Islamic government. During the early period of Islam, the Caliphs (Khalifas) took great care to see that this duty was not neglected. It was dispensed by means of ration tickets which in turn, enabled people to purchase needful articles and food stuffs from the government store.

However, in providing for the indigent, Islam does not condone idleness and does everything in its power to set people to productive labor of one form or another.

It is the duty of the state to see that each individual is skilled in some art or craft, that he may be enabled to earn his living. It is incumbent that everyone learn a trade. There is no exemption from work, as long as one is physically able.

Again it is the duty of the state to help people who are skilled in some art or craft, but have not the wherewithal to start to work. The Holy Quran directs that such people be given financial assistance from the Islamic treasury.

With regard to the worker, Islam believes and provides the just and adequate payment of wages. His wages must be livable wages and must not be paid to the worker grudgingly, for has not the worker himself contributed to the profits of his employer, and should he not enjoy these profits, too? Therefore, as the universe was created for all men, in which they have an equal right to participate and enjoy, Islam lays down the principle that others of superior intellect and more fortunate circumstances, must help and share with their less fortunate co-workers.

In spite of this, Islam recognizes that those who work harder than others and show exceptional ability are not to be deprived of their just rewards. Islam encourages the spirit of competition within reasonable bounds and in order to foster this spirit of emulation, permits people to retain that which they have honestly earned.

In short: "The share of those who have in any way contributed toward the production of wealth which is ap-

propriated by the rich is secured to the former. The door of progress is kept open for all mankind and admission is not restricted to the members of a particular family or class; the members of the lowest classes are afforded equal opportunities along with the rest of the people, of attaining to the highest positions and dignities, and wealth and power do not become the hereditary monopolies of any particular class. . . ." (Ahmadiyyat or True Islam, P. 336).

And further, "Islam teaches that all things in the universe are the common property of all mankind, and that, therefore, there can be no complete individual ownership of anything. A is the owner of his property, not in the sense that anybody else has any right in it but in the sense that A's share in it is larger than that of anybody else, for he has acquired it with his labor. Islam describes the share of the poor in the wealth of the rich as a right. . ." (The True Islam.)

In order, however, to prevent people from spending the whole of their wealth on personal gratification, Islam has put an end to all kinds of excess and indulgence. Islam prohibits extravagance in food, dress, houses, in short in every concern or department of life, and a moslem, therefore, who follows the injunctions of Islam, cannot possibly spend so much on his own personal gratifications as to injuriously affect the rights of others in his property or wealth.

This brings us to the question — by what means, Islam enjoins the wealth of the more prosperous classes to be distributed.

The following three precepts of the Islamic economic system strike at the root of the accumulation of wealth and exercise economic justice by giving equitable and wide distribution.

1. Judicious Distribution of Inheritance.
2. Zakat.
3. Ban on Interest.

In regard to the equitable distribution of inheritance, the Quaran states that no man has the power to devise or bequeathe the whole of his property to one man, permitting the accumulation of wealth into a few hands. Under the Islamic law of inheritance, children of wealthy father, cannot wax idle on the support of the hoarded wealth of their

father, for the whole of their property must be divided amongst several classes of heirs. Again as this property is divided and subdivided, each generation, in course of three or four generations, even the largest estates dwindle into small holdings.

The institution of Zakat is the second means by which Islam counteracts the tendency to economic inequality. This consists of two and one-half per cent charge on all capital, commercial investments, securities of different kinds or deposits. This occupies such an important place in Islam that it constitutes one of the five pillars of the faith. It is to be noted that this Zakat must be levied on the rich to be restored to the poor. Proceeds of this two and one-half per cent charge must go into the public treasury and must be spent on the poor and the needy.

Thus, by this institution of Zakat, Islam discharges all those rights which the poor have on the wealth of the rich. On the other hand, it constantly gives wider and wider distribution of wealth and thereby removes the evils of capitalism.

Third economic precept of Islam consists in its ban on interest.

Interest is one of the worst banes on society. It is a slow insidious disease that eats at the structure of a nation and causes its precipitate flight down into disintegration and ultimate ruin. It allows individuals to live and enlarge upon their inherited wealth, without honest toil or productive labour. Such people become parasites on society.

"The possibility of raising loans on interest enables people with established credit to go on borrowing to any extent they please. If such borrowing were not possible they would be compelled either to admit other people as partners with them, or to restrict the scope of their business, so as to leave room for other people to start similar undertakings. The huge trusts and syndicates which at present monopolize the sources of national wealth, would not be possible without interest, and wealth would be more evenly distributed among the people."

(The True Islam P. 343.)

Besides, this institution of interest is often responsible for war. The Great War could not be continued unless governments of the belligerent nations raised money on interest.

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Moslem Architecture

By

Miss Nina Stauffer

At a time when all Europe was living in ignorance and darkness, a brilliant civilization was flourishing in Asia. This epoch of Arabian supremacy must ever occupy a distinguished place in the intellectual history of Mankind.

However, before the advent of Mohammad very little was heard of Arabia. The real history of Arabia begins with the reign of Muhammad and his immediate successors. So great was the Mussalman's thirst for knowledge that the great Caliphs invited learned men from all countries and paid them princely salaries. At a time when intellectual progress received little encouragement throughout the world, Islam kept alive the works of the great Greek writers. The Arabians employed their time in collecting and diffusing knowledge in the three great divisions of the world.

Not only did Islam promote extensive advancement in geography, history, philosophy, medicine, physics, arithmetic, algebra, geometry and astronomy, but she also left her hand writing on the pages of time by means of Architecture.

Stone is lasting and it often reveals to the future generations the thoughts, ideals and aspirations of the people who caused it to take shape.

The Mosque, Mausoleum, and the palace are the chief

No nation would be prepared to bear the heavy burden laid down on it by the devastating War.

Thus, to summarize, Islam provides ample laws for the distribution of inheritance, in order that the children of those who have accumulated wealth may not disintegrate into a class of idle wasters, and that this money may not lie concentrated in a few hands.

Second, excessive commercial profits are kept in check by the Islamic institution of *Zakat*, and prevents the capitalist from monopolizing the wealth of the nation.

Third, it once and for all stamps out *interest*, and drives the money lenders and ruthless Shylocks out of the temple.

contributions of Islam to architecture. Because of the Mohammadan aversion to idols the Mussalman did not produce Monumental statuary but he did create many miniatures and carvings of exquisite beauty. The flat geometrical and arabesque designs as well as the filigree carving was skillfully handled in their architecture.

In the eighth century, stories of the wealth and beauty of Baghdad was related in many European cities. These stories were probably no exaggeration because it was the most interesting city of the world and the most alive of scientific and artistic life. The architecture of Baghdad was unsurpassed on account of its many gorgeous Mosques whose domes sparkled and glowed with bright colors and whose slender minarets pointed their graceful fingers to the sky.

Three great monuments of Islam's construction stand today and no traveler feels satisfied until he has visited those three shrines.

One, The Alhambra, the famous palace of the Moorish kings is probably the best known to the western world. This great edifice was erected when Islam was active in establishing its schools and culture in Spain. Washington Irving, an American writer, was inspired to write his well known treatise on "The Alhambra" after he had visited it. Each person as he enters the gate of Judgment marvels at the sheer beauty, grace and variety of vaulted ceilings, arches, pillars, arabesques and carvings. When one is privileged to see the maze of the other gemlike courts and apartments he is able to understand the power and charm of the old Moorish civilization which once flourished in Spain.

The second great architectural shrine, The Taj Mahal, often called one of the seven wonders of the world, the greatest masterpiece of Indian architecture and the most magnificent of the seventeenth century, is located outside the city of Agra. It is a lasting tribute of white marble built by Emperor Shah Jehan as a burial place for his wife. This famous structure is situated in the center of a court three hundred and fifteen feet square. The minaret and the dome are used in the construction of this edifice and the decorations consist of arabesques, mosaics and passages from the Koran in inlay work of precious stones of unsurpassed beauty.

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Status of Woman in Islam

By
Omar Cleveland

Before the advent of the Holy Prophet Muhammad (may the peace and blessings of God be upon Him) women in all countries were terribly degraded and in the position of slaves. In some cases she was able to dominate her husband but her right to freedom was not accorded her by any nation or religion. Her husband was regarded as the owner of her property and she, too, was assigned to her husband as his property.

She was obliged to resign herself to her lot. The husband could beat her and she could get no redress. In some countries, husbands could sell their wives or lose them by gambling. She had no domestic privileges — no religious status.

However much oppressed she could not separate from her husband. Her husband might divorce her whenever he chose — but the wife could not divorce him.

A third shrine of Moslem architecture is the Great Mosque in the city of Delhi. This is a magnificent structure in the Byzantine-Arabic style constructed during the reign of Emperor Shah Jehan in the seventeenth century. The great Mosque stands on an equalateral foundation and it projects a symphony of beauty combining white marble and red sandstone inlaid like mosaic in lines and arabesques.

This triad of architectural beauty, a palace, a tomb, and a mosque, each a study in itself, testify to the world that Islam not only awakened the world with its intellectual research but it also contributed to the richness of the world's art through its architecture.

Many years ago Goethe wrote "Architecture is frozen music." So like a great and lasting symphony the architectural monuments which Islam has produced remain a constant joy to the privileged few who have been permitted to view these lofty edifices.

When the husband died the widow was forcefully married to a relative of the husband. A mother had no rights over her children and was seldom consulted about their upbringing. Whenever he wished, the husband could drive her out of the house and leave her to wander about homeless.

The coming of the Prophet wiped out all those iniquities. He exalted her position and declared that the rights of women, henceforth, were to be safeguarded. Special stress was laid on the enjoyment of equal rights for men and women.

Women could now own property — all property real and personal, could not be taken away from her. She could inherit property the same as her brothers, retain her individuality, her possessions, her name. She was to be sole mistress of her property.

The husband was held responsible for the upkeep of his wife and children. The wife need no longer fear being reduced to the level of a servant. The husband's treatment of her must correspond to the position to which he himself belonged.

Women, henceforth, were to have an independent status as that accorded to men.

On the death of her husband she would be free to wed any suitor who sought her hand, nor would she be expected to live in any place in particular.

The Prophet Muhammad (peace and blessings be upon Him) bade woman to go, ever forward, with energy and sleepless vigilance and seek everlasting bliss as promised by the Holy Quran for obeying its injunctions.

And for thirteen hundred years Islam has accorded a higher status to woman than any nation or religion.

(Continued from page 2)

to seek the pleasure of God so that His name be glorified in England and that people of this country may also partake of the blessings which have been vouchsafed to us. I pray to God that He may accept this humble and sincere effort of all the members of the Ahmadiyya Movement, both women and men, and that He may provide means for the growing prosperity of this Mosque; and may He make it for ever and ever a centre for promulgating the views of purity, piety, justice and love, and may this place prove a sun of spiritual light radiating forth in this country and in all the countries around the blessed beams of the Heavenly light of the Holy Prophet Muhammad the Chosen one of God and the seal of the prophets and of Ahmad the Promised Messiah, the prophet of God, the Vicegerent, and the reflection of Muhammad (may peace and the blessings of God be upon them both). Amen.

October 19, 1924.

What is Islam?

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Islam is the religion which is wrongly called Mohammedanism.

1. Islam means:

- (1) Peace
- (2) Resignation

The significance of the name Islam is the attainment of a life of perfect peace, and eternal happiness through complete resignation to the Will of God.

2. Absolutely uncompromising monotheism is the central teaching of Islam. "La-Ilaha, Illallah Muhammadur-Rasululla." "There is none worthy of worship but one and the only God (Allah), who possesses all excellences, and Muhammad is His prophet." This is the most important doctrine of Islam. Furthermore, Islam helps us to establish a permanent relationship with God and to realize Him during our earthly life as our Helper in all our affairs and undertakings.

3. Islam requires belief in all the prophets and spiritual guides including Abraham, Moses, Jesus, Krishna, Budha and Confucius. Islam represents the completion of the mission of all the prophets from the earliest dawn of history: that in fact all the prophets of God came with one and the same mission. Thus Islam establishes peace between all religions.

4. Quran, the Moslem Scripture — the word of God was revealed to the Master-prophet Muhammad over thirteen hundred years ago and has been preserved intact without the slightest change. There are millions and millions of Moslems who know the whole Book by heart. It is an inexhaustible mine of spiritual truths which satisfy the needs of all peoples of all countries.

5. The establishment of true democracy and universal brotherhood without any discrimination of caste, creed, colour or country is the unique and unrivalled distinction of Islam. Islam has not only propounded but fulfilled and realized the splendid principles of democracy in the actual life and action of human society.

6. Following are a few of the specific peculiarities of Islam:

- (a) Liberation of women by establishing the equality of both sexes, safe-guarding their rights and liberties and raising their status.
- (b) Absolute veto on all intoxicants.
- (c) Solution of economic problems.
- (d) The furnishing of humanity with the noblest practical ethics.
- (e) The promotion of science and education.

7. Following are some of the obligatory duties of Islam:

- (a) Daily prayers.
- (b) Fasting in the month of Ramadan.
- (c) Fixed almsgiving and charity.
- (d) Pilgrimage once in one's lifetime, provided circumstances allow.

8. According to Islam life after death is the continuation of life on earth. Heaven and Hell begin right from here. Heaven is eternal and everlasting, while Hell is only temporary. Hell is as a hospital treatment for the human soul which, as soon as it is cured, goes to Heaven. Heaven is the attainment of a life of everlasting progress and complete joy and happiness through union with God and by the development of the fine spiritual qualities and the unlimited capacities that have been implanted in man.

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